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REVIEWS

AUTHORITY, ECCLESIASTICAL AND BIBLICAL. By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology, in the Western Theological Seminary, Chicago, Illinois. Longmans. 1908.

This and its companion volume, also to be noticed, are the second and third in a projected series of ten volumes, which, when completed, will constitute a treatise upon Dogmatic Theology from the Anglo-Catholic standpoint. The introduction to the series, which appeared some time since, has already received notice and comment in THE SEWANEE REVIEW. (October, 1907).

In treating of "Authority, Ecclesiastical and Biblical," Prof. Hall has a congenial subject. For authority, as represented by theologians in whom he has confidence, Dr. Hall shows the greatest respect. In voluminous foot-notes he refers (somewhat indiscriminately, it is true) to theologians of every school. While intensely dogmatic, Dr. Hall is not, nor does he wish to be in any sense an independent theologian; his desire is simply to be a mouth-piece of the *vox Ecclesiae*. A clear and logical writer rather than a profound thinker, Prof. Hall has a very distinct gift for systematizing; he however shares the defect of many logicians in that his processes of thought are somewhat hard and rigid.

Private Judgment, the *testimonium Spiritus Sancti* in the mind and soul of the believer, is tacitly excluded by the whole tenor of this book on Authority; it is, in fact, so far as we have observed, not considered at all.

We have space to refer only to two interesting discussions. In considering the claims made for Papal infallibility, Dr. Hall shows himself to be a staunch Protestant, in the older sense of that term. Speaking of the case of Pope Honorius, who, as the Roman Catholic Hefele shows, was condemned as a heretic by the Sixth Ecumenical Council, Dr. Hall says (p. 165), not without a certain grim humour, "There is something grotesque in calling an infallible Pope a heretic."

In treating of inspiration and authority in their relation to Holy Scripture, Dr. Hall takes these two terms as practically

synonymous. The Bible is the Word of God; its inspiration is plenary, although at the same time different degrees of inspiration are admitted. In Chapter III, Part III, the infallibility of the Church is also maintained.

W. S. B.

THE BEING AND ATTRIBUTES OF GOD. By Professor Francis J. Hall, D.D. Longmans. 1909.

In this volume as elsewhere Professor Hall's standpoint is Scholastic; with Protestant and "Modernist" tendencies he has scant sympathy. After discussing theological agnosticism, he proceeds to the consideration of Christian Theism and of the various arguments in proof of the existence of God. In the remaining chapters the divine attributes, "quiescent, active and moral" are treated. Dr. Hall does well in directing attention to "the difficulty which bald Unitarians of every type experience in retaining a firm and living hold upon the truth of divine personality. . . . Thus it is that pantheism is peculiarly successful in undermining Unitarian theology, for Pantheism is the natural refuge to those who lose their hold upon the doctrine of divine personality." (p. 244). Again—"The fact that Trinitarian theism can hold its own more easily than any other monotheistic doctrine against Pantheistic perversion, shows that it constitutes the best working form of theistic doctrine." (p. 245).

On pages 273-5 we note what appear to us some questionable statements in regard to divine acts and operations, *ad extra*, particularly in regard to the relation of eternity to time: "The external operations of God are eternal in themselves, and without beginning, end or change, since the will from which they proceed is eternal." Dr. Hall here appears to sacrifice the truth which is contained in so-called "anthropomorphic" expressions in Holy Scripture, especially in the Old Testament, where we read that "God finished his work which he had created and made," and that God "rested on the seventh day." (Gen. 2; 1-3). But according to Dr. Hall, "the divine act of creation, being eternal, never began." (p. 274). Again (p. 275)—"Divine action would not be absolute in its